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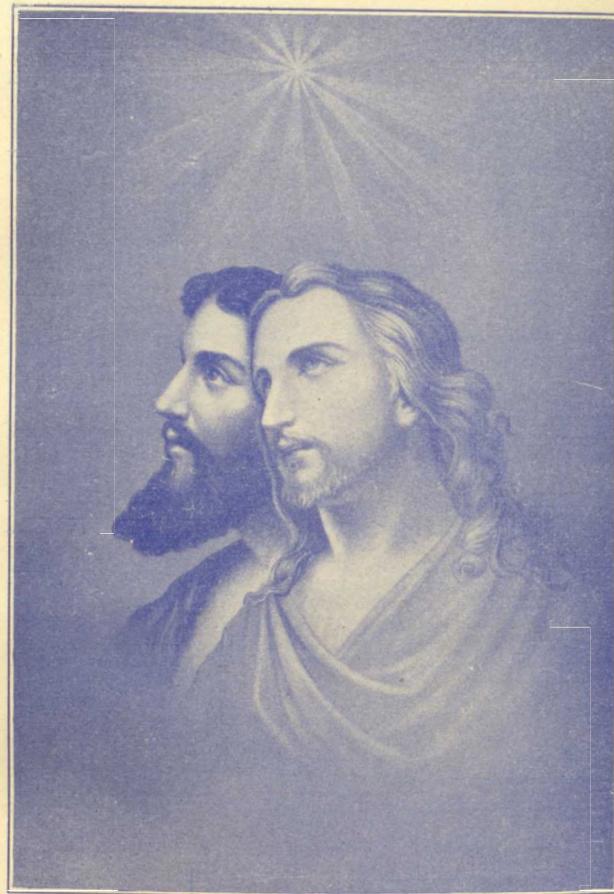
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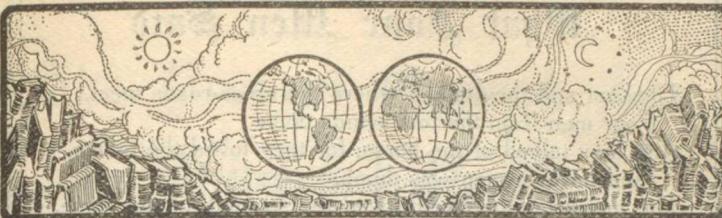
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THE HOLY SAINTS JOHN.

MYSTIC - LIGHT - LIBRARY - BULLETIN



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What Four Men Said

They sat and they talked where the cross-roads meet,
Four men from the four winds come ;
And they talked of the horse, for they loved the theme,
And never a man was dumb.
The man from the North loved the strength of the horse,
The man from the East his pace,
The man from the South loved the speed of the horse,
And the man from the West his grace.

So these four men from the four winds come,
Each paused awhile in his course,
And smiled in the face of his fellow-man,
And lovingly talked of the horse.
Then these men parted and went their ways,
As their different courses ran ;
And each man journeyed with peace in his heart
And loving his fellow-man.

They met next year where the cross-roads meet,
Four men from the four winds come ;
And it chanced, as they met, that they talked of God,
And never a man was dumb.
One imaged God in the shape of man ;
A spirit one did insist ;
One said that Nature herself was God ,
One said that He didn't exist.

But they lashed each other with tongues that stung,
That smote as with a rod ;
Each glared in the face of his fellow-man,
And wrathfully talked of God.
And then they parted and went their ways,
As their different courses ran ;
And each man journeyed with war in his heart
And hating his fellow-man.

—S. W. Foss

The Present Outlook For Universal Peace.

The ancient motto of Judaism "The Mission of Israel is Peace" renders it entirely appropriate that synagogues should unite with churches in the advocacy of rational arbitration vs brutal war. Christians all profess to follow a Leader whom they reverently style "Prince of Peace." Therefore though it has been a sad commentary on the wide separation of theory from practise—that warfare has been often loudly advocated and highly eulogized, we must not* allow ourselves to foolishly misjudge the future by the past and thereby fail to enter joyfully and earnestly into may be prevented and the force otherwise expended in conflict be utilized for the furthering of all that is truly civilized and civilizing. Enthusiasm has reached so high a pitch in the United Kingdom as well as in the United States that Peace Conferences are among the most popular gatherings, and it is indeed a cause for rejoicing that so many different religious denominations are taking the lead together in arousing public sentiment in favor of world-wide peace.

No question to-day is more prominently before the world, and none is exciting greater interest than the prospect of international arbitration in place of old-fashioned warfare. Great Britain, long regarded as one of the greatest military powers on earth, is now thoroughly alive to the feasibility and desirability of conserving energy, and indeed transmuting it, so that the tremendous waste which war inevitably occasions

the new awakening of the peaceful spirit which all true philanthropists are hailing with delight.

Many and varied are the voices now proclaiming the beginning of a new and brighter era in civilization. Archbishops, Chief Rabbis, Leaders of Free Church Councils, Journalists, Politicians, and a host of minor influencers of popular sentiment are uniting in happy chorus to sing the advent of a reign of reason and good-will.

In this year of the coronation of Edward VII.'s worthy successor to the British throne it behooves us to remember that the late monarch desired to be known as Edward the Peacemaker, and he certainly did much to earn the glorious title he so much loved to bear. Wherever this good King went he did his utmost to foster, and even to create, friendly sentiments between nations which were traditionally hostile to each other. The most striking result of his influence, nobly seconded by the President of the French Republic, was the altered tone of feeling between France and England which occurred very shortly after Edward had ascended the throne. No longer ago than 1897 when Queen Victoria's Diamond Jubilee was celebrated, the French Press delighted to poke fun at the English and the British Press often retaliated in a no more gracious spirit. Only a narrow channel divided the two countries geographically, but it seemed that sentimentally they were as the very poles apart. All this changed as if by magic shortly after King Edward's coronation and no festivals were more thoroughly enjoyed by both nations than those in honor of the King's visit to Paris and the President's visit to London. Good-will everywhere prevailed in both capitals, for as the French and English came actually close together on occasions of international rejoicing, they soon found they had much reason for mutual congratulation and little cause for enmity.

With Germany the *entente cordiale* has not been quite so conspicuous and there have been many agitators ready to foment strife between naturally cousinly nations; still it should ever be remembered that the best thinkers in Germany and England have constantly and consistently declared that these two great peoples—Anglo-Saxon and Teutonic—are not rivals but co-operating agents in world-wide advancement.

It cannot be expected that age-long hostilities will be instantly eradicated, nor can we presume that difficulties may not continue to arise between the different peoples of the earth; but it may be expected—and indeed demanded—that reasonable measures be adopted to settle disputes and that necessary mutual concessions will be made.

The world seems daily to be growing smaller and every new invention makes war more deadly and insane. The navigation of the air is the greatest mechanical problem of to-day and when we can go through the atmosphere as safely as we now travel over land and water, war must be a thing of the past or wholesale destruction must follow in the wake of human progress.

War is not in line with modern attainment; it is a brutal, blundering method of endeavoring to settle difficulties, and though it may have been inevitable in times of old the hour has now struck when sentence of death has been passed upon it. Some strident voices are yet raised vigorously in war's defense and there will doubtless be some serious opposition yet to overcome in our peace propaganda, but no one with an open ear and eye who observes and contemplates the spirit of to-day can doubt that the demand for world-wide peace is far louder and more universal than at any previous period in recorded history.

Verily the predictions of Isaiah, Micah and other mighty prophets are nearing fulfillment. The various animals representing the different nations are preparing to dwell in amity together and with rapidly increasing general intelligence the nations are learning to voluntarily convert instruments of warfare into implements of husbandry. Let us each one resolve to do our part to the utmost of our ability, no matter in what circle we may particularly move, to hasten the blessed day when all peoples will be united consciously and joyously as one indivisible federated Humanity. In this magnificent achievement America may well take an honorable and conspicuous lead.



Sudden Light.

I have been here before,
But when or how I can not tell;
I know the grass beyond the door,
The sweet, keen smell,
The sighing sound, the lights around the shore.

You have been mine before,—
How long ago I may not know;
But just when at that swallow's soar
Your neck turn'd so,
Some veil did fall—I knew it all of yore.

Has this been thus before?
And shall not time's eddying flight
Still with our lives our love restore
In death's despite,
And day and night yield one delight once more?
Dante Gabriel Rossetti.

The Significance of Names and Numbers.

W. J. Colville.

What's in a Name? A question often asked but seldom answered. Indeed it is quite commonly supposed, in these days, that names are unimportant except as convenient designations for particular individuals regardless of their appropriateness either to temperament or occupation. That so light a value was not placed on names in olden times is clear from the great importance attached to them in all ancient Sacred Writings, and also from the fact that they were at the outset of their career symbolic or characteristic designations.

Many names now in use have so obvious an origin that we see at a glance exactly how they came to be employed originally. Those denoting color, as White, Green, Brown, Redman, and others constantly confronted reveal their origin immediately, and the same is equally true of Miller, Baker, Butcher, and similar ones describing occupations. Prof. Draper may be a teacher of languages or chemistry in some university, but his ancestors must have been literally drapers in the commercial meaning of the term, and so on through the entire long list of names of similar description.

Then we have titles such as Duke, Baron, Marquis, and even King and Queen, which must have originated in royal

or aristocratic circles, though now often borne by obscure commoners, a fact that immediately it is studied will show us quickly enough how great has been the social and commercial interblending in the families from which many of us have descended. These remarks, however, refer only to family names, and in attaching significance to a name many people consider the given or adopted name by which a person is usually called to be of chief importance from the standpoint of vibration.

Recent authors of curiously interesting works, out of the general tracks of literature, tell us that the twenty-six letters of our English Alphabet, can be divided into three columns, two of nine letters each and one of eight letters. The letters according to this arrangement are placed as follows as regards numerical value: A, 1; B, 2; C, 3; D, 4; E, 5; F, 6; G, 7; H, 8; I, 9; J, 10; K, 20; L, 30; M, 40; N, 50; O, 60; P, 70; Q, 80; R, 90; S, 100; T, 200; U, 300; V, 400; W, 500; X, 600; Y, 700; Z, 800.

It is often regarded as permissible to drop the tens and hundreds and count only the governing units in finally adding up the figures belonging to a name, and if this course is pursued we make only nine great general classifications. However, by insisting upon the greater value of tens over units and of hundreds over tens we are able to explain name-values far more explicitly and take into account a very much greater number of varieties.

The entire name which rightfully belongs to one may be considered in an ample delineation, but for ordinary superficial readings it is enough to take notice of the name or names by which the individual is usually known. Many people, we might even say most people, suppress a portion of their names, employing for general use only a comparatively small fraction of it. In all such cases though the unused por-

tion of the name belongs as fully as the other part to its possessor yet it cannot exercise anything like so important an influence upon the life, for it is the sounds emitted in calling the name and the suggestions made by seeing it in print or writing it that give it its greatest practical value.

We must always notice the place and number of vowels in a name when seeking to estimate its strength, as vowels may be called the picture and consonants the frame. Vowels can stand alone, being easily pronounceable without the aid of consonants though consonants cannot be articulated without the help of vowels. According to a method which we find convenient to adopt, and one which seems to stand well the test of reasonable criticism, in reading the value and meaning of a name we always first count its letters and pay heed to their respective number-valuation, and then proceed to consider the number of the vowels in the name and their definite positions.

Taking for a first experiment a single name by which a person is generally called we can obtain considerable insight into the most prominent characteristics of that person and estimate to what particular classes of unseen influences he is specially attached. Harry will serve very well as a name in frequent use and one which is likely to be borne by many of our acquaintances. Harry numbers 989 which can be reduced to 26 by final addition. It is not properly allowable to reduce this 26 to 8, because there are many names which result in 8 in the same manner that Harry results in 26.

If we fail to make distinctions between letters in first, second and third tables in ultimate addition we cannot grasp the difference in value between G, P, and Y, which are respectively numbered 7, 70, and 700. Harry numbering twenty-six is a much stronger and more advanced name than any name numbering only 8. But though our particular

friend whose first name is Harry is well placed in that regard he may have a family name by which he is generally known and called which either adds to or detracts from his first appellation.

To take two very usual names we will consider Harry Smith and Harry Jones as typical illustrations. Smith numbers 357 which can be reduced to 15, therefore Harry Smith as one name numbers 41. Jones numbers 225, reducible to 9, therefore the full number of Harry Jones is 35. Now should any one determine to adhere to only nine classes of names he would have to make Harry Smith enter the five Class while Harry Jones would be in the eight Class, but by no possible system of addition could we make them similar. Take them as they properly stand the one is vibrating as 41 and the other as 35. Now as 4 stands for a foundation and three is suggestive of a mental concept preceding the laying of a foundation for an outward structure, if Harry Smith lives true to his name, and it rightfully belongs to him, he will be the better adapted for external works while Harry Jones will be more suited to intellectual pursuits.

Now this does not always happen to be the choice of the boys to whom these names are given. Therefore as one grows older he experiences a desire to change his name as well as to follow a line of occupation differing radically from the one selected for him by his parents. This brings us to a consideration of the rights of boys and girls to select their own vocations rather than to follow in a track marked out for them by guardians. Nothing occurs by accident, it is true, but though all is ruled by law and all events proceed in necessary lines of consequence, we are not justified in assuming that we are merely puppets of the inevitable.

The wisdom of the author of Proverbs attributed to Solomon is finely displayed in the immortal saying, "Train

up a child in the way he should go and when he is old he will not depart from it;" but wise though the saying is it is very open to serious misapprehension and misapplication. Many parents and guardians act as though they were divinely appointed arbiters of the destiny of all the children committed to their care, and so far do they carry this illusion that they regard as sinful insubordination all assertion of individuality on the part of youths and maidens when these growing entities begin to feel the stirring within them of an irrepressible individuality.

The real meaning of the venerable proverb is that moral instruction should be conveyed to all children alike, as the same virtues need to be cultivated irrespective of differences in occupation. The ancient Jewish idea of education is that every child should be instructed in the Law and that whoever neglects to train a child morally is guilty of grave offense. As the truth contained in Torah is regarded as a "rod and staff," as the terms are employed in the Twenty-third Psalm, to withhold the "rod of correction" is indeed a serious negligence, but blind and barbaric indeed must any be who confound wise instruction with a birch rod.

A young person desirous of going on the stage or adopting any literary or artistic career is very apt to desire to take a *nom de plume*, often a highly romantic one. Though mere passing fancies ought not to be unduly catered to,—there are often excellent reasons for the young person's wish to change entirely the sound-vibrations to which he or she has been formerly accustomed.

In the Roman Catholic Church it is the established custom to take a new name at Confirmation but this name is an addition not a substitute, as the names given at Baptism are invariably retained; but it is quite permissible to repress the baptismal name and get yourself called by the new name you

have taken at Confirmation if you so desire. In the service of the Church the names of saints are always preferred above all others and it is quite reasonable, when we regard the influence of suggestion.

Though very few people, comparatively speaking, have worked out scientifically the value or quality of names they like and names they dislike, the instinctive feeling with which many of us are highly endowed, suffices in a majority of instances to direct us toward names we may profitably adopt and those which would be unprofitable for us to carry.

We hear much about "good" names, but in this connection "good" refers only to adaptability, not to any special intrinsic excellence. Such an expression, for example as "a good knife" refers to the quality of the steel of which it is made, but no knife is good for purposes for which we require a very different sort of utensil. Names may be thoroughly good as names, even beautiful so far as sound and appearance go, yet altogether unfit for the particular work we are wishful to accomplish.

It is quite lawful, if one's occupation changes frequently to take several *noms de plume* in succession, or if one has several names of one's own to repress first one and then another, using temporarily that particular name felt by its possessor to be best suited to the line of work at present contemplated.

As there is considerable fatalism, and even some pessimism, connected with the subject of name-values in certain circles it becomes necessary to frequently reiterate the time-worn but never worn-out statement that all vibrations are good. Failure on our part to comprehend their peculiar characteristics and relative appropriateness being all that causes us sometimes to imagine that a name, like a color, is

not good, because it does not express some particular kind of excellence to which we are specially devoted.

Much has been spoken and written recently concerning the connection between sounds and colors and the colors of our names have been seriously discussed. Without attempting to give wider classifications than the following we have found it very practical to take the seven vowels, A, E, I, O, U, W, Y, as corresponding with the seven prismatic hues.

As vowels are the mainstay of all language, the vowels in our names are of more importance than the consonants, therefore it is quite reasonable to connect the seven rainbow colors with the seven vowels and the many less pronounced colors with which we are all familiar with the 19 consonants.

The color of a name may then be determined primarily by its vowels, the first vowel in a word being always the original dominant.

Anna, Martha, Hannah, are distinctly octave names as they have but one vowel but that one is repeated; they are therefore strong, well-balanced Red names and carry with them very powerful vibrations.

Alice, Alicia, Adelaide, denote versatility for though their first color is Red, they combine others with it. Alicia is an octave name with very pronounced Yellow emphasized between lower and higher manifestations of Red. Adelaide is much more versatile than Alicia, its vowel color running from Red to Orange, then on to another type of Red, then to Yellow, and finally reaching a higher Orange.

Red always denotes power, courage, resolution and ability to take an initiative. Orange indicates self-esteem, presence of mind and general disposition to make an attractive appearance; Yellow is the intellectual color *par excellence*.

Harry and Henry, though often regarded as interchangeable, are by no means alike from the standpoint of vibration,

though both end in Violet. The vowel-coloring of Mary is the same as that of Harry, emphasizing the two ends of the spectrum, Red and Violet. Henry like Emily starts with Orange, when vowels alone are considered, and ends with Violet, but the Yellow vowel in Emily makes that a more versatile name than Henry.

A study of names soon dispels the illusion that strong names are exclusively masculine, for many feminine names are remarkably powerful and many popular masculine names are comparatively weak, and vice versa. Elizabeth is a name of much dignity, as the vowel-colors run from Orange to Yellow, then to Red and onward to Orange in the scale above.

In reading the value of a name by the position of its vowels it is very important to remember that when a letter is repeated it denotes an ascending scale, that is why many of our very best names have two, and in some instances even three, repeated vowels, and occasionally the same vowel inserted thrice, which denotes great aspirational tendency.

Arthur emphasizes Red and Blue; when these are united they form royal purple. It is very noteworthy that in Tennyson's "Idylls of the King," and in all literature pertaining to Knights of the Round Table,—distinguished for exceptional chivalry,—the name Arthur figures prominently in a position of regal state. Alfred and Albert display Red and Orange while Edward displays Orange and Red, therefore we may take it that the red in Edward vibrates an octave higher than in any name where A is the first vowel.

George gives prominence to Orange, then to Green and finally to the octave of Orange; the significance of this combination is much dignity, and in the midst of it all adaptability to practically all conditions, for green is at home everywhere. Patrick displays Red and Yellow, and these

are the Papal colors which are singularly appropriate for the patron saint of Ireland and the many Sons of Erin named after him. George the patron of England has the more expressive name of these two as it contains an octave. Andrew, patron of Scotland, reveals Red and Orange, quite characteristic of the vigorous temperament of the Scotch. Charles is another familiar illustration of Red and Orange; Clarence carries Orange to its octave and is therefore a name of wider significance and fuller scope.

Names of flowers, often borne by women, are in many cases highly expressive. Lily displays Yellow and Violet; Rose shows forth Green and Orange; Mignonette reveals Yellow, Green and the octave of Orange; it is therefore a name of rare versatility.

We have purposely called attention to more than a single phase of the subject of nomenclature because we wish to suggest, though only in barest outline, how very much we can get out of names if we will only study them. We are all familiar with the great importance attached to names and the enlargement or changing of them according to Bible history, and now that a study of various Sacred Writings is becoming general it adds greatly to the interest of the theme to find that the Hebrew and Greek Scriptures are by no means alone in giving attention to this subject.

The old Latin saying: *Nomen est Omen*, contains a profound depth of meaning we have none of us fully explored. Our names are ominous in every instance and when we have outgrown a condition designated by a name we have borne from birth we do well to choose and carry another.

The custom of giving prophetic, patriarchal or heroic names to boys is a very good one, as these names are all powerful and we have only to read a little history to find how very strong were many, indeed most of the names borne by

men who achieved greatly. Joseph, Isaac, Elijah, Elisha, Samuel, David, Solomon, Isaiah, and many more representative Bible names all give forth powerful vibrations and all suggest some high ideals to live up to.

It is notable also that in very recent times up to the present day, it is a prevailing custom to use all one's names; notably, on the part of distinguished authors and leaders of thought. A very large percentage of leading American authors during the Nineteenth Century were generally known by a three-fold name. Henry Wadsworth Longfellow; William Cullen Bryant; Ralph Waldo Emerson; John Greenleaf Whittier; Edward Everett Hale; are a few among the very prominent, and though it would be absurd to say that the marked ability of those good men would have appreciably diminished had they come before the world with undignified appellations, we can hardly doubt that a poor short name would have been a handicap at the commencement of their careers, however fully they might have subsequently overcome it.

It is no idle superstition or mere fad to pay attention to helps along our pathway, and it is no answer to our contention as to the helpfulness of certain names to put forth the truism that we are able by dint of persevering industry to rise above all obstructions. Of course we can; but in our resolve to do so we may well make use of all helps at our disposal. A person can write with hands encased in gloves, but only at a foolish disadvantage.

No doubt a gifted actress could make her way on the stage billed as Hyena Roach, but she would probably attract more immediate respectful attention as Cecilia Montgomery. Now Hyena is a good strong name and so is Roach, but neither is considered elegant, there is therefore more difficulty in impressing people with a sense of your own elegance.

if you bear an inelegant name than though you assumed one which on its surface suggests refinement.

In choosing a name for any special work we should deliberate thoughtfully before arriving at a decision, and though we may be helped by general theories concerning specific values it is after all of greatest importance to an individual that he feel sympathetic with his own name, just as the garment which really suits the wearer must be comfortable and to the wearer's taste. Above all that can ever be said concerning the intrinsic value of a name, must ever tower majestically the all-important thought that any and every name can be rendered illustrious if he be a true hero, or she a true heroine, who adorns and elevates it.

Like all other subjects,—and especially that much controverted theme, the influence of environment,—the question cannot fairly be discussed from one side only. While environment influences us, we in our turn modify it; so is it with a name. Speaking from a rigidly external standpoint we are largely governed by what encircles us, but when higher light dawns upon us as we accomplish our regeneration we learn that we can transmute all things. Every letter in the alphabet can be unto us an incentive to some noble achievement and though we shall always experience and admire variety we shall some day find goodness and beauty in all simples and all compounds. Whatever our names may be let us learn to so wear them that they increase in suggestive worth in consequence of our having borne them. Though names given to us at birth betoken the outlines of our coming careers, they at most only represent the raw material with which we have to work; how we utilize this is a subject for our own determination.

Promise Yourself

To be so strong that nothing can disturb your peace of mind.



To talk health, happiness and prosperity to every person you meet.



To make all your friends feel that there is something in them.



To look at the sunny side of everything and make your optimism come true.



To think only of the best, to work only for the best, and to expect only the best.



To be just as enthusiastic about the success of others as you are about your own.



To forget the mistakes of the past and press on to the greater achievements of the future.



To wear a cheerful countenance at all times and give every living creature you meet a smile.



To give so much time to the improvement of yourself that you have no time to criticise others.



To be too large for worry, too noble for anger, too strong for fear; and too happy to permit the presence of trouble.



To think well of yourself and to proclaim this fact to the world, not in loud words but in great deeds.



To live in the faith that the whole world is on your side so long as you are true to the best that is in you.

—Christian D. Larson.

Through the Mist Country

M. S. Lloyd

It appeared that a woman was walking through a shadowy country. All around her were half-veiled figures, walking with slow, uncertain steps, but ever going onward. There were many of these grey figures, but each walked silently onward; none spoke to his fellow.

Suddenly there arose in the Woman's path a Form. It seemed full of fearful majesty and a deep awe seized her. As she walked on ever the Form walked before; sometimes hardly perceptible, then again looming up, stately and terrible. A horrid fear seized the Woman. What was this strange Form, how might she escape it?

Still was she impelled onward, still before her went the Form. At length, almost spent, she called out: "Behold, I am no longer afraid!" The Form turned; it was as if the dense mist lightened a moment and the Woman beheld the face of the Vision—full of tender light, very beautiful. With love and reverence she stretched out her hands, but as she gazed the Form slowly faded from her sight. She walked onward alone.

Thus she journeyed many days in the Mist Country.

But one day, the clouds grew less and she perceived with clearer eyes the men and women who were journeying with her through the land. She moved toward one woman who was walking onward with grave sweet face, timidly addressed her. She looked at the Woman with kind eyes and answered: "Yes, we are almost out of Mistland."

"And will we come to a better country?" said the Woman, "my feet are so tired."

"My Child, know that the Journey is but commenced. We are about to enter the Land of Plains, where we must travel many years. Once before I started on this Journey, but the hardships were so terrible that I was forced to return to the land where I was born."

"Perhaps I, too, will have to return," said the Woman.

"Nay! You may never return, for some cannot, those are they who have seen the Vision."

"I wonder was it the same as my vision."

"Yes, the same, yet not the same—for no two see the Form alike. Once having seen it, however dimly, the Vision may never be forgotten: it may be obscured for a time, but never erased. When I looked into your eyes, I saw that you, too, had been given a glimpse of It."

As they thus conversed, the Woman looked before her and lo! she was on the borders of another country. Before her stretched a vast plain, an intense sun was beating overhead. She strove to walk in the sand, but her eyes, accustomed to the dim light of Mistland, were blinded by the glare. She groped her way forward and then sank down in the pitiless heat. The woman she had been talking with had disappeared, and she was again alone. The sun beat, beat on her as she lay inert.

At last a hand touched her; a voice said: "You must return with us. This heat is terrible. We are going back to Mistland."

She answered, "I cannot return."

Many more who had journeyed from Mistland pressed upon her and entreated, "Come, come back with us." She whispered, "I cannot." And they left her.

After a while she slowly rose to her feet and resumed the journey. On, on and ever on, through the clinging, burn-

ing sand she went. To every side stretched the vast colorless plain. At night she lay down on the sand; the heat lessened, but a cruel bitter wind sprang up and lashed her like a knife. So she traveled many days and thus she rested many nights. She never thought of returning to Mistland, for a voice within her whispered, onward, onward!

One day, as she journeyed, she heard a murmur as of voices, and following the sound, she soon came to a large hole in the sand, a sort of cave. She saw that many women lived in it; it was dark and narrow, and so strange an atmosphere came from it that she shuddered. The women came forward when they saw her and they said, "Come, here is room for you also."

And she said, "What would you have me do?"

They answered, "Stay with us. Here the heat is not so great, the walls of this cave shelter us and we have food in plenty."

But she said: "It is narrow in your cave and the air you breathe is so close. On the open plain it is better—although the heat be hard to endure."

Then with their pale faces they looked at her and said: "Listen to us, we know. We, too, journeyed as you, but the pitiless heat overcame us. Many have died, and it is not possible for a woman to reach the end of the plain."

She said to them: "What is that Thing asleep in the back of the cave?" And they answered, "It is the Giant. This is his cave. We feed him and take care of him; for although he is a giant, he is very ignorant."

And she said to them: "What are those bones on the ground?"

They answered her, "We do not know."

She said, "Where are the many who kept the cave before you?"

And they answered again, "We do not know."

Then she said: "O unfortunates! Behold, your cave of refuge is a vast tomb. The Giant you serve is a monster." And she turned to leave them. Then they laid gaunt hands on her and with shrill voices tried to detain her. For, since they themselves had failed, they would not that any should succeed in traveling to the end of the plain. But she freed herself from them and fled, faster and faster, until the cave was far behind.

One night, as she lay on the plain, very weary, she saw again the Form, the beautiful Vision. It drew near to her; the lovely face smiled on her. Again she stretched out her arms toward It and she cried, "My beautiful. Stay with me! In you dwells sympathy and understanding." It answered and said: "Nay, not yet. First you must travel through this plain."

She cried: "Is there no other way?"

It answered, "There is but this one Way."

Then she whispered, "To find you, I am willing to travel this land alone." The Vision vanished.

So she journeyed on, nor minded the heat: for the Vision was ever in her thoughts and each step through the burning sand brought her nearer the end of the plain.

Once more she saw the Vision and she said: "One thing only I pray Thee, tell me Thy name."

With a grave smile it answered: "I have been called by many names. Some call me EXPERIENCE, others WISDOM, some THE PERFECTION OF UNDERSTANDING. But know that I am THYSELF."

Rosicrucian Christianity

Series Number Nine.

The Astronomical Allegories of the Bible.

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In the previous lectures we have been considering man as a unit, showing how man, a spirit, has several bodies, or vehicles of consciousness beside the dense body, and how he uses these bodies in gathering of experience as a workman uses tools; how experience is garnered in each life and assimilated between death and the next birth, so that in each new earth-life, we have as faculty the sum of all our experience in our former lives; and how we are thus progressing towards the glorious goal of perfection, which all will eventually attain before we cease returning to this earth, where each life in a dense body is as a day at school to a child. When we have learned all that is to be learned here, there are other and higher evolutions that we may enter, just as a child enters the grammar school after passing through kindergarten. Endless progress is before the Ego, limitations are unthinkable, for the human spirit is a spark from the infinite, enfolding all possibilities.

Man is not only a unit, a separate entity, however; at least, he is that only in a relative sense, for he is a member of a family, a community, a nation, one of the inhabitants of the Earth, and through that related to other worlds with their inhabitants, for they are all inhabited as some astronomers, arguing from analogy have asserted. Occult science also teaches that they are inhabited, and this teaching is founded on first-hand knowledge, gained and verified by means of faculties possessed by some, though as yet latent in the many.

This view of the Universe and our little Earth, though strange to most people, should not be nearly as hard to believe as the seven-day creation story, when taken literally, for if God created the Earth in that brief space of time, he must also have mixed in the fossil-remains; twisted the strata, made the glacier-marks and the marks of erosion by water;—all for his own glory, and to the eternal mystification of man. It is certainly more logical to hold that the different

heavenly bodies are habitations for evolving life and form, than that they are merely lamps hung up in the firmament to light our little mite of Earth.

This relation of the Sun, Moon and planets are shown in every one of the different World-Religions, the Christian religion included, and the olden temples are monuments to the faith now nearly forgotten in the Western World; yet as revelant today as in the days of old.

The great pyramid of Gizeh, which stands upon the edge of the vast desert of Sahara, at the head of the Delta of the Nile, is one of the oldest structures on the earth and one of the witnesses to the knowledge of the ancients concerning the true cosmic relationship; for they have built these cosmic measurements into that monumental pile.

Many theories have been advanced regarding the age and object of this Pyramid. Astronomers have pointed out that in the year 2170 B. C. Alpha Draconis, the pole-star then, pointed directly down the slanted entrance-way on the north side of the Pyramid. Prof. Proctor asserts that it was also in the required position 3350 B. C.; but Egyptologists say that this is far too late; and as the latter figure, which takes into consideration the relationship then existing between Alpha Draconis and Alcyone, and which can occur only once in a sidereal year, (25,868 solar years), and as the Dendera Zodiac shows that the ancient Egyptians had records of three sidereal years, the age of Pyramid may be 78,000 years or older. This age has at least as much claim to scientific belief as Prof. Proctor's date.

The occult investigations which are based upon the imperishable records found in the "memory of nature," fix the date of construction at about 250,000 B. C. when it was used as a temple of initiation into the mysteries, and was the shrine in which a great talisman was kept.

H. P. Blavatsky in the "Secret Doctrine" tells us that "the construction of the Pyramid was based on the programme of the mysteries and of the series of initiations . . . hence the Pyramid is the everlasting record on earth of these initiations; and as the courses of the stars are in heaven, so the cycle of imitations was a reproduction in miniature of the great series of cosmic changes to which the astronomers have given the name; a "sidereal year" (25,868 ordinary years).

Just as at the end of the great cycle of the sidereal year, measured by the precession of the equinoxes round the circle of the Zodiac, the heavenly bodies return to the same relative positions; so, at the end of the cycle of initiation, the divine part of man has regained its pristine state of purity, from which it departed to perform the pilgrimage through matter, but *richer by the experiences it has gone through*.

Being a symbol, it must of course embody all, or at least a part of the most prominent features of the things symbolized; and thanks to the able, if somewhat narrow-minded works of Profs. Piazzi Smith and Proctor, both astronomers of repute, but ranged on opposite sides in regard to the question concerning the use of the Pyramid,—we have an overwhelming amount of proof of the relation of the measurements of the different parts of the Pyramid to terrestrial and cosmic cycles and distances.

Prof. Proctor's testimony is the most valuable, because he is a dissenter from the theory that the Pyramid was constructed by divine architects; and would do, and does do anything he can, in honor, to refute such a theory, attributing the numerous measurements which he works out, and their relation to cosmic measures to "mere coincidence"; a method, which caused Mme. Blavatsky to vent her rare sarcasm upon him, as "the champion coincidentalist." He admits that "all the theories concerning its origin leave unexplained the most striking features of the Great Pyramid, save the one wild (?) theory which attributes its construction to divine architects" . . . also that "the theory that it was used for astrological purposes is supported by all known evidence, and strong though that support is, it derives greater strength from the failure of all other admissible theories to sustain the weight against them." In another place he admits that the only difficulty with the astrological theory arises from "our inability to understand how men ever had such fulness of faith in astrology as to devote many years of labor and enormous sums of money to the pursuit of astrological researches, even for their own interests."

Proclus tells us that according to tradition, the Pyramid ended at one time in a platform, with the head of the grand gallery projecting upward from the center, and Prof. Proctor grows enthusiastic over the possibilities of the Pyramid as an observatory when in that architecturally unfinished, but astronomically perfect state, closing his eulogy by saying that "given modern instruments" it might have remained the most important astronomical observatory in the world.

He shows how the opening of the grand gallery points to the Zodiac, so that as the Sun, Moon and planets pass around their course in the heavens, they would throw a shadow into the grand gallery at a different angle for each day of the year or month and that thus their positions could be measured in a most efficient manner.

The most important measurements embodied in the Pyramid are: 1) Each side measures 9131.5 inches at the base; thus the sum of the 4 sides is 36,526 inches. Allowing 100 inches for each day in the year, gives us $365\frac{1}{4}$ days, or exactly the number of days in a year, even to the quarter day which we save up for four years and use in the leap year.

The length of one of the diagonals of the base is 12,934 inches, so the sum of them both is 25,868 inches, or 1 inch for every year in the great sidereal or world-year.

As the base of the Pyramid measures the time it takes the Earth to revolve around the Sun in its yearly course, it would be a fair inference that the height of the Pyramid ought to measure the distance of the Earth from the Sun and it does.

The height of the Pyramid is 5,819 inches. That multiplied by a thousand million inches equals 91,840,000 miles, which Prof. Proctor admits is more likely the true distance of the Earth from the Sun, than any calculated by the astronomers. Therefore, "Wild theory" or not, the evidence is all in favor of the supposition that divine architects built the Pyramid, and that ought to convince us of this theory.

At a later period in its history, occult information tells us that the Pyramid was the temple of the mysteries which are now known as Masonry. In one of the rites called "the gate of death," the candidate was tied to a wooden cross and carried into a subterranean crypt, where he remained entranced for three and one half days. During that time while his dense body lay inert the Ego clothed in its finer vehicles was consciously roaming the Desire World in the hierophants charge. He was put through the "trials by fire, earth, air and water." That is, he was shown that when functioning in such a body neither of the elements could harm him; that he could then pass through a mountain as easily as through air; that he can live in a roaring furnace or on the bottom of the Great Deep in perfect ease and comfort. At first the neophyte is usually afraid of the elements, therefore the Initiator is present to help and give assurance to the neophyte.

At sunrise on the fourth day, he was carried to the platform of the Pyramid, where the rays of the rising Sun woke him from his sleep, (during which he had been visiting Purgatory).

When awakened, he was given "the Word," and was called "first-born."

This rite lingers yet as the third degree in Masonry; the death and resurrection of Hiram Abiff, the "Widow's son," the Grand Architect, of Solomon's temple and hero of the Masonic legend; and Ragon, the eminent French Masonic authority, says that the legend of Hiram is an astronomical allegory representing the Sun from the summer solstice downward. "During the summer the Sun calls forth songs of gratitude from all that breathes, hence Hiram who represents it, can give the Word, that is to say *life* to all. Then the Sun enters the southern signs at the fall equinox, nature becomes mute, and Hiram, the Sun, can no longer give the sacred Word; he meets the three murderers; the zodiacal signs Libra, Scorpio and Sagittarius, which the Sun goes through in October, November and December. The first strikes him with a 24-inch rule emblematic of the 24 hours the Earth takes to revolve around its axis. The second strikes him with an iron square, symbolizing the four seasons, and at last the mortal blow is given by the third murderer with a mallet, which, being round, signifies that the Sun has completed its circle and dies to give room for the Sun of another year.

The initiates of the temples in Egypt were called "phree messen" which means "children of light," because they had received the light of knowledge and it is this which has been changed into "Free Mason."

In the religion of Judaism we hear of a God making certain promises to a man by the name of Abraham. He promised that he would make Abraham's seed as numerous as the sands upon the seashore; and we are told how he dealt with Abraham's grandson Jacob, who was the husband of four wives, by whom he had twelve sons and one daughter. These are looked upon as the forefathers of the Jewish nation.

This also is an astronomical allegory dealing with the migration of the heavenly bodies, as will be evident from a careful perusal of the 49th chapter of Genesis and the 33rd chapter of Deuteronomy, where the blessings of Jacob upon his sons show how they are identified with the 12 signs of the Zodiac; Simon and Levi sharing the

sign of Gemini, the twins, and the feminine sign Virgo being allotted to Jacob's only daughter Dinah. The four wives are the four phases of the Moon and Jacob is the Sun.

This is similar to the teaching we find among the Greeks, where Gaia, the Earth, is the wife of Apollo, the Sun; and among the Egyptians, where heat and moisture, the Sun and the Moon, were personified as Osiris and Isis. The sacred rivers Jordan and Ganges are also connected etymologically with the river Eridanus, which is one of the constellations. It means "source of descent," and for agriculturists such as were these ancient people, these rivers were the source of the Waters of life. Josephus tells us that the Jews carried the 12 signs of the Zodiac on their banners; and camped around the tabernacle which held the 7 branched candlestick representing the Sun and the heavenly bodies which move inside the circle formed by the 12 signs of the Zodiac.

The Jews located their temples so that the four corners pointed N. E., S. E., S. W., and N. W., and the sides directly North, East, South and West, and like all solar temples the main entrance was in the East, so that the rising Sun might illumine its portal and herald each day the victory of light over the powers of darkness; this to bring to the nascent humanity the message, that the contest of light and darkness on the material plane is but the counterpart of a similar contest in the moral and mental worlds where the human soul is groping its way towards the light, for the battle of light and darkness in the material world, like all other phenomena, are suggestions of the realities in the invisible realms, and these truths were given to man as myths by divine leaders who led him until his growing intellect gave birth to arrogance which caused his benefactors to withdraw, and let him learn by the hard knocks of experience. Then he forgot them and has come to regard the ancient stories of gods and demigods as imaginary. Yet, even the early Christian church was imbued with this knowledge of the significance of the solar myth, for the Cathedral of St. Peter at Rome is built facing East, like all other solar temples; telling humanity of the "Great Light of the World," who is to come and dispel the spiritual darkness which as yet envelops us; the Light bringer who shall bring Peace on Earth and good-will among men, causing the nations to beat their swords into plough-shares and their spears into pruning-hooks.

The Jews greeted the Sun with the Morning-sacrifice; and took leave of him at sunset in a similar manner by an evening oblation,

offering up on their sabbath an additional sacrifice to the lunar "Race-god" Jehovah. Him they also worshipped by sacrifice at the new Moon. Their two greatest feasts were Easter, when they celebrated the Passover; the time when the Sun "passes over" his "easter (n)" node; leaving the southern hemisphere where he winters and commencing his northern journey in his chariot of fire, hailed with joy by man as their savior from hunger and cold which would inevitably result if he stayed in south declination always.

The last of the Jewish feasts and the most important is the feast of Tabernacles, when the Sun crosses its western node in Autumn, having yielded to man the "bread of life" wherewith to sustain his material being until the next return of the Sun to the northern heavens.

For the above reasons the six southern signs which the sun occupies in winter are always called "Egypt," the "land of the Philistines, etc.," a name for something that is bad for "God's people"; whereas the northern signs in which the Sun is in the fruitful season is "heaven," "the promised land," which "flows with milk and honey."

We see this in such passages as the one where the celebration of the Passover is enjoined "to remember thy coming out of Egypt," this feast is a rejoicing over the emergence of the Sun from the southern signs, also from the recorded fact that Jacob was with Joseph in Egypt when he died. At the winter solstice when the sun of the past year has completed its journey and reached its lowest degree of south declination it is in the zodiacal sign Sagittarius. By reference to Genesis 49:24 where the dying Jacob speaks of the "bow" of Joseph, it is easy to identify him with the sign Sagittarius which represents a centaur in the act of drawing his bow, and thus the story of Jacob dying in Egypt with Joseph, is re-enacted each year when the Sun dies in the sign Sagittarius at the winter solstice.

The story of Samson is another phase of the solar myth. As long as Samson's hair was allowed to grow, his strength would increase; Samson is the Sun, and its rays represent Samson's hair. From the winter solstice in December to the summer solstice in June the sun's rays grow, and he gains in strength with every day. This frightens the "powers of darkness"; the winter months; the Philistines, for if this Light bringer continues to reign their kingdom will come to an end; and they counsel together against Samson to discover wherein his strength consists. They secure the co-operation of the woman *Delilah*, which is the sign Virgo, and when Samson, the Sun passes through that sign in September he is said to have laid

his head in the woman's lap, and to have confided his secret to her. She shears him of his locks, for at that time the rays of the Sun grow shorter, and lose their strength. Then the Philistines or winter months come and carry the debilitated giant into their prison, the southern signs where the Sun is in winter. They put out his eyes or deprive him of his light and at last bring him to their temple, their stronghold, at the winter solstice, there they subject him to infamous indignities; believing to have vanquished the light completely, but with his last remaining strength the fettered solar giant shatters their temple and although he dies in the effort, he overcomes his enemies and thus leaves the way clear for another Sun-child to be born to save humanity from the cold and famine which would result if he had remained bound in the toils of the powers of darkness, the Philistines, the winter months.

The lives of all the saviors of mankind are also founded upon the passage of the sun around the circle of the zodiac, which pictures the trials and triumphs of the Initiate, and the fact has given rise to the erroneous conclusion that these saviors never existed, that the stories are merely Sun-myths. This is wrong. All divine teachers sent to man are cosmic characters, and the ordering of their lives is in accord with the marching orbs, which contain, as it were, an anticipated biography of their lives. Each came with divine spiritual light and knowledge to help man to find God, and therefore the events in their lives were in accord with the events which the physical light-bearer, the Sun, encounters on his pilgrimage through the year.

The Saviors are all born of an immaculate Virgin, at the time when darkness is greatest among mankind, as the Sun of the coming year is born, or begins his journey, on the longest night of the year, when zodiacal sign Virgo, the Virgin stands on the eastern horizon in all latitudes between 10 and 12 P. M. She remains as immaculate as ever, after she has given birth to her sun-child; hence we see the Egyptian goddess Isis sitting on the crescent moon nursing her divine babe Horus; Astarte, the immaculate lady of Babylon with her babe Tammus and a crown of seven stars over her head. The lady Devaki in India with her infant Krishna, and our own Virgin Mary giving birth to the Savior of the western world under the star of Bethlehem. Everywhere the same story; the immaculate mother—the divine babe—and the sun, moon or stars.

As the material Sun is weak and has to flee from the powers of darkness, so all these divine light-bringers are searched for and

forced to flee from the powers of the World; and like the Sun, they always escape. Jesus fled before King Herod. King Kansa and King Maya are his counterparts in other religions. The baptism occurs at the time when the Sun passes through the sign Aquarius, the waterman, and when he goes through the sign of the Fishes in March we have the fast of the Initiate, for Pisces is the last of the southern signs, and all the stores laid by from the bounteous gifts of the Sun of the previous year are nearly exhausted, and man's food is scant. The fish-food of lent which occurs at this time is a further corroboration of this solar origin of the fast.

At the vernal equinox the sun "crosses the equator," and at that time the "crossification" or crucifixion occurs, for then the Sun-god commences to give his life as food for his worshippers, ripening the corn and the grape, which is made into the "bread and wine." To do that he must leave the equator and soar heavenward. Similarly it would benefit humanity nothing spiritually if their saviors stayed with them, therefore they soar heavenwards as "sons (or suns) of righteousness," ministering to the faithful from above, as the Sun does for man when high in the heavens.

The Sun attains its highest point of North declination at the summer solstice; he then sits upon "the throne of his father," the Sun of the previous year; but he cannot remain there more than three days, then he is carried downwards towards his western node. Likewise the Saviors of mankind ascend to the throne of the Father; to be re-born from time to time for the good of mankind, which truth is embodied in the sentence of the Nicæan creed: "thence he shall return."

The movement known as the "precession of the equinoxes," whereby the Sun crosses the equator on the 21st of March at a different point each year, determines the symbol of the Savior. At the time of the birth of Jesus the Sun crossed in about the 5th degree of the sign Aries, the Ram. Consequently Christ was "the lamb of God." There was a dispute, however, some thought that owing to what is called the orb of influence, the power of the sun was really in the sign Pisces, the fishes, and that the symbol of Christ should have been a fish. As a relic of that dispute we see that to this day the Bishop's mitre is in the form of the head of a fish. At the time of Mithras, the Persian Savior, the Sun crossed in the sign of the Bull, hence we find Mithras riding on a bull, and this was also the foundation for the worship of the Bull Apis in Egypt. At present the Vernal

equinox is in about 10 degrees of Pisces, and fishes, so that if a savior were born now he would be a "Fish-man" like Oannes of Nineveh, corrupted into Jonah and the whale by the Bible.

The four letters said to have been on the cross of Christ and the method of fixing Easter in commemoration of the event, also go to show the cosmic character of the occurrence; these letters, I. N. R. I., are commonly supposed to have meant Jesus Nazarenus Rex Iudeorum, but they are also the initial letters of the Hebrew names of the four elements Iam (water), Nour (fire), Ruach (Air or Spirit), Iabeshah (earth). It would also be foolish to fix the anniversary of the death of an individual as Easter is fixed by the Sun and Moon, but it is the proper thing in respect of a solar festival and a cosmic character, related to the sun as spiritual lightbringer to physical luminary.

When the sun leaves his throne at the summer solstice and passes onwards to his western node he enters the sign of the Virgin in the end of August. Then we have the catholic feast of the "Assumption," a month later when he leaves the sign we have the "nativity," for then the Virgin is born from the Sun as it were.

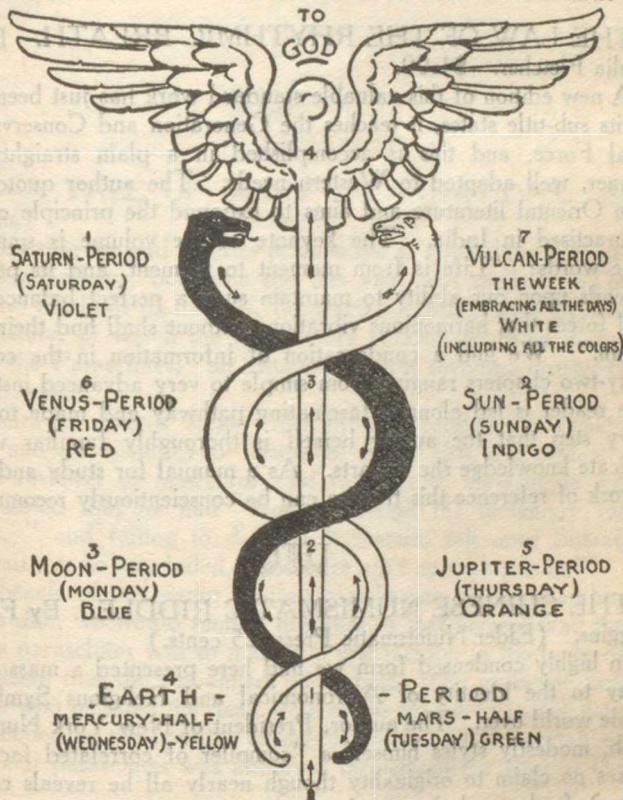
This brings to the mind the astronomical solution to that passage in Rev., "I saw a woman clothed with the sun and the moon under her feet." That phenomenon happens every September just after the new Moon; for viewed from our earth, the Sun covers or clothes the sign Virgo all through September, and as the Moon is leaving the conjunction of the Sun, that appears to be beneath the Virgin's feet. When John the Baptist is represented as saying concerning Christ that "he must increase, but I must decrease," he is symbolizing the Sun at the summer solstice when it must decrease in light for the coming half year, while Christ by his birthday at Christmas is identified with the new born Sun which increases the length of the day until the middle of summer.

Thus we see that the contest of Light and Darkness in the physical world is closely connected in the scriptures of the different religions with the contest of the powers of spiritual light and life against those of darkness and ignorance; that this truth is universally spread among all peoples in all ages. The myths of the dragon-slayers embody the same truth, where the Greeks tell of the victory of Apollo over Python; and of Hercules over the dragon of the Hesperides, the Norseman tells of the contest of Beowulf slaying the fire-drake, of Siegfried slaying the dragon Pafner, and of St. George and the Dragon.

DIAGRAM 15

THE SEVEN DAYS OF CREATION AND THE FOUR GREAT INITIATIONS

ORDINARY HUMANITY PURSUES THE SPIRAL PATH
THE INITIATE GOES THE STRAIGHT AND NARROW WAY THAT LEADS



THE WAY OF INITIATION

THERE WAS NO INITIATION PRIOR TO THE END OF THE MARS HALF OF THE EARTH PERIOD. THE LESSER MYSTERIES EMBRACE HUMAN EVOLUTION IN THE MERCURY HALF OF THE EARTH-PERIOD



Book Reviews



THE LAW OF THE RHYTHMIC BREATH. By Ella Adelia Fletcher. \$1.00.

A new edition of this valuable standard work has just been issued. As its sub-title states, it teaches the Generation and Conservation of Vital Force, and this is accomplished in a plain straightforward manner, well adapted to Western needs. The author quotes freely from Oriental literature and aims to expound the principle of Yoga as practised in India. The keynote of the volume is sounded in these words: "Life is from moment to moment, and its perfection depends upon our ability to maintain such a perfect balance of the vital forces that harmonious vibrations without shall find their affinity within." We find a condensation of information in the course of thirty-two chapters ranging from simple to very advanced instruction. The reader is led along a fascinating pathway and made to feel at every step that the author herself is thoroughly familiar with the intricate knowledge she imparts. As a manual for study and also as a work of reference this treatise can be conscientiously recommended.



THE CHINESE NUMISMATIC RIDDLE. By Frank C. Higgins. (Elder Numismatic Press, 25 cents.)

In highly condensed form we find here presented a mass of testimony to the identity of Astronomical and Religious Symbols the whole world over. The author, President of New York Numismatic Club, modestly styles himself a "compiler of correlated facts" and makes no claim to originality though nearly all he reveals comes as quite a fresh revelation to the majority of readers, excepting only such as have made it their specialty to acquaint themselves with curious antiquities. The pamphlet abounds in interesting reproductions of amulets and medals found in China, Babylonia, Egypt,

Greece and Rome. The writer, a liberal-minded Christian, upholds the truths contained in Christianity but never arrogates to his own faith any exclusive possession of truth. He concludes with these expressive words: "The childhood of the human race and its love of spiritual playthings has been the kindergarten of every art and tender sentiment which has fitted man grown to turn a radiant face to the living God."



OSRU—A TALE OF MANY INCARNATIONS. By Justin Sterns.

Under this title we find a series of sketches of compelling interest; impressionistic perhaps, but none the less vital and realistic. The sub-title gives the basis of the tale, the tracing through many lives of one individuality, of which the first picture vouchsafed to us is that of "Sherau the Paraschites," an instance of most revolting cruelty to animals and insects.

We admire Mr. Sterns' style, which shows a considerable facility of phrase, and an accuracy of historical detail that has evidently phased one reviewer at least; for said reviewer in his critique unblushingly stated that he had "looked through the dictionary for 'paraschites,'" and failing to discover it therein, fell upon Sherau tooth and nail, for he concluded that "there ain't no such person."

For the benefit of the reader whose remembrance of Egyptian history waxeth dim, we would remind him that in that ancient land the office of the paraschites was to make the first incision in the body of the newly dead, that the embalmers might begin their gruesome task and as those who handled the dead were of the lowest caste in Egypt and corresponded in the popular estimation to that of the pariah of India, the poor paraschites was abhorred throughout the land of the pyramids.

We rather suspect that the book is intended as much for a plea against vivisection as for the elucidation of the doctrine of reincarnation; for the series of punishments which befall the body and mind of Osru, through the ten consecutive incarnations depicted in the book, are to the unbiased mind exceedingly severe.

But to the reader who knows little and perhaps cares less, for Theosophical doctrines, it commends itself as a series of graphic pictures of detached incidents, morbid in some degree, but of intense interest. Of the other sketches "Chunda" and "Jackson's Millie" deserve especial attention; the latter because it treats without reserve of one of the saddest phases of earlier American history, the ways of the unscrupulous slave owner, and the former, because it employs the equally sad child-wife of India to point the moral, even if we may have our doubts of its adorning this tale.



YOGI PHILOSOPHY. By Yogi Ramacharaka. \$1.00.

Among the several handsome volumes comprising this series we have just received a new imprint of three; Raja Yoga or Mental Development; Gnani Yoga (Yoga of Wisdom), and Hatha Yoga, each of which contains a great deal of practical elucidation of the methods whereby Orientals have succeeded in raising their consciousness far above common levels. The whole subject is treated very cautiously; excellent instructions being given of a helpful nature and nothing doubtful or dangerous recommended. Eastern philosophy is lucidly expounded in familiar English and much that seems mystifying when Sanscrit words are used is here set forth without the slightest ambiguity. No one can pay serious heed to the teachings in these excellent volumes without being greatly benefited by their perusal. The student is shown how to go to work to aid his own development and is never led to infer that some outside influence, seen or unseen, will do all for him. Teachers point the way, but disciples must themselves, by dint of persevering effort, make the ascent of the mystic mount, on the summit of which, and nowhere else, is heard the voice of the true Master revealing truths beyond our ordinary ken.

Hatha Yoga, or the Yogi philosophy of Physical Well-Being, with numerous exercises brings us much nearer to the plane of ordinary physical culture than do the other volumes, but it is entirely spiritual in its healthward tendency and never loses sight of the paramount importance of noble ideals and honorable character above all simply physical development. In the three volumes now before us we find a well-graded series of lessons leading step by step to the goal of conscious union with Divinity which is the *summum bonum* of human attainment.

YOUR FORCES AND HOW TO USE THEM. By Christian D. Larson. \$1.50.

This is really a literary treasure, it being one of the most practical and encouraging books we have found in all the wide range of Progressive Thought literature. The author has sounded his inspiring key-notes very forcibly in "Promise Yourself," which is printed elsewhere in this Bulletin. All through the book strong affirmations abound and we are soberly told that people are weak because they have chosen weakness; when they begin to choose power and greatness they will positively become what they have then chosen. We recommend this book heartily as an antidote to depression, self-distrust and despondency. It is entertaining as well as clearly written and has a message for youth and age.



THE LIFE TRIUMPHANT. By James Allen. \$1.00.

Another thoroughly good work of the practical metaphysical variety. Its perusal lifts the reader into an atmosphere far above the doubts and shadows which commonly surround our toiling planet and we feel as we keep company with this exuberant author as though we had climbed a high mental hill and were privileged to breathe really pure air into our inward lungs. Such a book as this is a much needed antidote to the over-stress now commonly placed on the influence of environment. This book is a genuine awakener.



AN INTRODUCTION TO YOGA. By Annie Besant. 75 cents.

A course of four lectures given to special audiences in Benares on the occasion of the 33rd anniversary of the founding of the Theosophical Society, comprises the subject matter of this book of 135 pages. In these instructions, we find many Sanscrit terms clearly defined and much is put forward as to simplify Oriental thought without in any way changing time-honored methods of instruction. Much light and helpfulness is in this book for those who experience psychic difficulties and for all who wish to adopt trustworthy methods for attaining interior illumination.

HINTS ON THE STUDY OF THE BHAGAVAD-GITA. By Annie Besant. 75 cents.

Here we have an earlier course of lectures by Annie Besant, given at Adyar, on the occasion of the 30th anniversary of the Theosophical Society. This treatise is also a book on Yoga, for the Bhagavad-Gita is *par excellence* a guide to that development which evolves the student into a Yogi. This glorious Asiatic Epic is splendidly interpreted by Mrs. Besant who seems to have caught first the outer and then the inner meaning of the wondrous dialogue between Krishna and Arjuna. The attainment of the vision of Oneness is the burden of every cry and the goal of every spiritual pilgrimage.



THE THREE PRINCIPLES OF THE DIVINE ESSENCE. By Jacob Boehme. Yogi Pub. Society, Chicago. \$2.00.

Among the many mystical treatises extant, the writings of Jacob Boehme, sometimes called the "divinely intoxicated philosopher," stand alone for depth of penetration into the mysteries of being. The works of this celebrated Teutonic philosopher have for some time been both scarce and dear; so this new edition at a popular price is consequently extremely welcome. Such a book ~~must~~, however, be patiently studied before we can arrive at any deep understanding of the author's meaning, for it is necessary to reach our own depths of interior knowledge where alone lies the comprehension of what the philosopher declares.



MEMORY: HOW TO DEVELOPE, TRAIN AND USE IT. By Wm. Walker Atkinson. Progress Co., Chicago. \$1.00.

Mr. Atkinson's style is always popular and much practical information can be found in what he writes. The twenty chapters into which the book is divided give suggestions for training Ear and Eye and for remembering names, faces, places, numbers, music, and a host

of other details we are prone to forget. Several memory systems are

THE BOOK OF DIVORCE. By Mrs. Hugo Ames (Flora Northesk Wilson). 75 cents.

The author of this extremely timely treatise is a woman of wide experience in many lands; highly gifted in many artistic ways; a deep student of life's deepest problems; one indeed in every way fitted to handle the intricate question of marital infelicity, its cause and remedy. Mrs. Ames is by no means an extremist; she puts forward no Utopian views impossible of realization in our present civilization; on the contrary she is practical, sympathetic, and always just. It is a very great triumph of literary skill to have succeeded in handling so complex and difficult a subject as ably as this gifted woman has done. We recommend its perusal to all who wish to know existing facts and at the same time see a way out of many pressing difficulties. The author expresses the hope that this contribution to the literature of domestic problems may bring Hope to those in Bondage; Repentance to those in Sin; Charity to those in Judgment, and Courage to those who need it. The work is edited by the author's talented husband—a man of wide learning and rare insight—and adorned with a portrait of the author.



THE NEW GOD AND OTHER ESSAYS. By Ralph Shirley. \$1.00.

Is a collection of illuminating articles treating of early Christian days and also of very recent philosophies. Mr. Shirley writes forcibly and convincingly and throws much decidedly needed light on the relationship of Christianity to other Faiths. We are carried historically all down the centuries from the Roman Emperor Julian to the curious modern philosopher Friedrich Nietzsche. Busy people who have no time to make original researches owe a debt of sincere gratitude to the compiler of this wonderful condensation of almost universal knowledge.



THE LIFE PRIMER. By C. R. Tuttle. 75 cents.

This is a manual of unusual information regarding life in general and mystic emblems and symbols in particular. It contains chapters explanatory of Molecules, Cells, Colors, Vibrations, etc. The chapters are divided into paragraphs very easy for reference, adapting it

well to the purpose of a text book for which it is designed. Dr. J. H. Taylor (of Hartford) has placed a number of copies with Mystic Light Library Association; also another work by the same author, *Creation by Thinking* (75 cents), which is equally well worthy of careful study and written in similar style. Both voluntary and involuntary thinking are dealt with in a plain, convincing manner suited to the needs of busy people.



THE THEOSOPHIST. Edited by Annie Besant.

Comes to us from India, laden month by month with tidings of rare interest to deep students of those mighty life problems which sincere Theosophists are always bent on studying. The issue dated March, 1911, contains the editor's notes under the familiar title "On the Watch Tower," in which we learn a good deal concerning affairs in the distant East and indeed almost all over the world. Two very valuable papers in a series on The Brotherhood of Religions, which Mrs. Besant intends issuing in the form of text books, refer to Virtues and Vices in Relation to Inferiors and The Reaction of Virtues and Vices on each other. These two articles are a very important contribution to the literature of Practical Psychology. Another article by the same fertile author is headed In the Name of Brotherhood; this is in the form of a rousing indictment of vivisection (following an article in its defense), which is now happily being subjected to worldwide condemnation. A Theosophist: His Relation to Himself and Others, by William M. Thompson; Swedenborg the Prince of Seers, by Pestonji Dorabji Khandalavala; The Prodigal Son, by Dudley Wright; are all very interesting and enlightening. In the department titled Occultism we find a lengthy paper on Centres of Magnetism, by Charles Leadbeater, also another installment of that wonderful series Rents in the Veil of Time, by the sub-editor. There is also a very charming sketch of the life and work of Countess Wachmeister, signed A. B.; a fine study of International Union of Arts and Crafts, by A. L. Pogosky; extracts from unpublished letters, and a fine array of book reviews calling attention to many recent works of considerable importance. We learn much in these well-filled pages con-

cerning the progress of Theosophy in many lands and we are always sure of finding subjects thoughtfully treated by writers who are truly familiar with their themes. Nearly 150 pages of solid and richly varied reading matter go to make up a single issue, so the 25 cents charged is a very moderate price indeed.

THE PEACE PIPE: (Peace Pipe Press, Seattle, Wash. \$1.00 per year, 10 cents per copy.) This is a miniature magazine devoted to a consideration of all sorts of topics from a pacific standpoint. It is distinctly clever and very wide in its range of interest though small in size. Two brief sketches, "The Monstrous Mosquito" and "The Wiggleworth and the Bear," are delightful excursions into a field of parable.

POWER (Power Pub. Co., Denver, Col. \$1.00 per year, 10 cents per copy), carries for its motto "Faith makes us faithful." The editor, Charles Edgar Prather, is giving a valuable series of Simple Lessons in Psychology and there are invariably many other good articles in every issue. A feature of this magazine which many readers are finding very helpful is the department designated Daily studies for the Month. For each day there is provided a Scripture text, and a sentence from some helpful writer easily committed to memory.

LIGHT. A weekly paper devoted to all matters connected with Spiritual Philosophy and Psychical Research comes to us from 110 St. Martin's Lane, London. Subscription price \$2.50 per year.

This periodical is reliable and high class in all particulars; it circulates all over the world.



Announcements



We have received a number of excellent pamphlets of various kinds which we would gladly notice more fully did space permit. Among these are some very enlightening Theosophical Tracts by Claude Bragdon, issued by the Manas Press, Rochester, N.Y., (15 cents each) and a number of single sheet Tracts (no price affixed) from the office of the Theosophic Messenger, 103 State Street, Chicago.

Below is a partial list of new Publications recently added to our Library Book List.

23851	Queen Moo and Egyptian Sphinx. <i>Le Plongeon</i> .	475
24337	Rays of Truth. <i>Bessie Leo</i>	1.25
50265	Rebuilding of Solomon's Temple. <i>Franklin</i>	1.50
23886	Red Blood of Odd Fellowship.....	1.50
50930	Memory, How to Develop It, Train and Use It. <i>W. W. Atkinson</i>	1.50
50935	Your Forces and How to Use Them. <i>C. D. Larson</i> .	1.50
50920	Introduction to Yoga. <i>Annie Besant</i>75
50915	Hints on the Study of Bhagavad-Gita. <i>Annie Besant</i>75
50925	Law of the Rhythmic Breath, The. <i>Ella A. Fletcher</i>	1.00
50960	Life Triumphant, The. <i>James Allen</i>	1.00
50965	Three Principles of the Divine Essence. <i>Jacob Boehm</i>	2.00
50970	Raja Yoga, or Mental Development. <i>Yogi Ramacharaka</i>	1.00
50975	Hatha Yoga, or Yogi Philosophy of Physical Well Being. <i>Yogi Ramacharaka</i>	1.00
50985	Gnani Yoga. <i>Yogi Ramacharaka</i>	1.00
50980	New Improved Perpetual Planetary Hour Book. <i>Llewellyn George</i>50
50990	Planetary Daily Guide for All. <i>Llewellyn George</i> .	.50
24222	Popular Lectures on Theosophy. <i>Besant</i>50

Library Notes



W. J. Colville gave twelve lectures to large audiences in the course of seven days early in April at Theosophical Hall, 517 H. St. N. W., Washington, D. C. After completing present course in New York he will give ten lectures in Boston at School of Divine Science, 38 Westland Avenue, May 8 to 12, inclusive, at 3 and 8 P. M. This School was founded by its present President, Dr. F. J. Miller, more than 30 years ago and is still flourishing. W. J. Colville expects to make a flying visit to England, leaving Boston on Leyland steamer, Bohemian, May 13. During his trip across the Atlantic his address will be Hayter House, Cheniston Gardens, Kensington, London. This absence from America will make no difference with editorship of Mystic Light Library Bulletin. The editor will act as its special representative in England and expects to greatly increase its trans-atlantic circulation.



DR. WILLIAM H. WATSON'S ... ART LECTURE ...

and "Stereopticon views of
his Paintings, known as the

WATSON GALLERY OF ART

(Published in Book form by Buckley & Co., 358 Dearborn St., Chicago, Ill.)

Dr. Watson is highly recommended by the press of both continents as artist and entertaining lecturer. He is author of "Glad Songs of Praise" and other books, illustrated by himself and is well known as a writer on art and music in the magazines. Address: School of Fine Arts, 2317 Michigan Avenue, Chicago, Ills.



Free Reading Rooms open week days from 10 A. M. to 5 P. M.

LIBRARY PLAN

The following is a partial list of the books in the Library, (new titles are being added daily) which you are invited to use freely at the Reading Rooms, between the hours of 10 A. M. and 5 P. M.

Any of the works can be taken from the Library (by depositing the value of the book) at a rental expense of 10% for the first 30 days, and 5% for each additional 30 days, or parts thereof. When ordered to be sent by mail, the postage expense will be added to the rental account and deducted from the deposit upon return of the book, or charged against deposit account. Accounts Solicited.

LIST OF BOOKS

24120	Above Life's Turmoil. <i>James Allen</i>	1.00
22116	Advanced Hindu Text Book. <i>Annie Besant</i>	1.25
24123	Affinity and Infinity. <i>Julia Seton Sears</i>25
22026	Ahrinziman, An Occult Story. <i>Anita Silvani</i>	1.00
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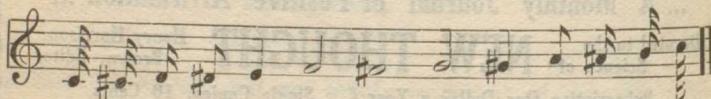
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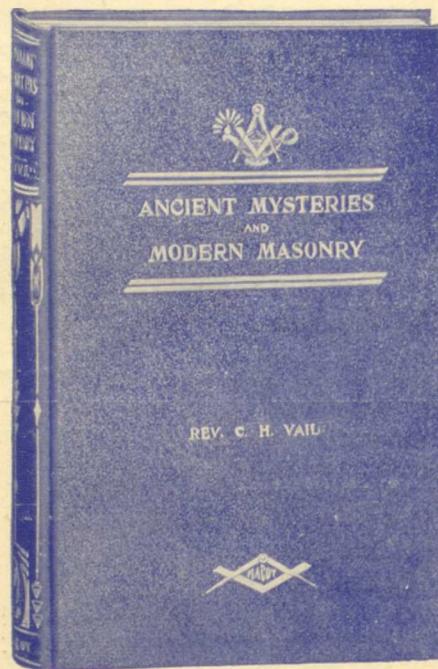
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